G. R. S. 59]

GENERAL AND REVENUE SECRETARIAT.

19 .

( )

Paper reference
Rev 305-36-1

File No. 399

LR 92-41(1-4, 7-4)

Serial Nos.

Papers Filed.

*Month*_____

SUBJECT.

Sri Gopalakrishnaswami temple
at Tholasi Thottam, Bangalore city -

PREVIOUS REFERENCES.

LATER REFERENCES.

Perhaps a brief note of
orders on the question
whether the Kathmeeruvu
Temple should be treated
as a Mayoral or Private
Institution

12.10.17

12/10/17

Office)
Peace follow up

3/11/17

4/11/17

Join Dft (signed
Filed). Members of
1881 & 1882 & the revised
Dharmasastra Extract
have to see pntrs at
Bangalore. Obtaining
information from the Civil
records. The extracts do
not throw much light. 4/11/17 P.T.O

Kindly get
Wanted for this file (vide
Supt
Branch 3
Reqve sent to
Jail Records
with LR. 493 dtd.
on 10/11/17
9.11.17.
Submit
Reqs obtained & put up
14/11/17
16/11/17
Reqd. returned
30/11/17.
Note submitted
as per orders contained
on back of this papers
30/11/17

N o t e

Subject:- Whether the Sri Gopalakrishna-swami temple ~~ak~~ in Tolasithotam at Bangalore should be treated as a Muzrai or private institution.

The question was raised in L.R. File No.493 of 1906-07 which pertains to the application of Mr. B. V. Krishniengar for the transfer of the kayamgutta village of Taralu in the Kankanahalli Taluk from his name to the name of Sri Gopalakrishnaswami. In 1907, the then Muzrai Secretary Mr. Anantaswami Rao opined that the institution was strictly speaking not a Muzrai institution for the reason that it is not endowed with either cash grant or land inam from Government. He clearly stated that it was considered a private one under the management of the members of the family of the late S. Mas-

Garudachar, ~~and that at the time of the Inam~~ Settlement in 1880 the village was confirmed to the temple and Mr. Garudachar was put down as Manager thereof. ~~Thereupon the~~ then Councillor Mr. Puttanna Chetty put in the following side remarks.--

> "It is a question whether a Devadaya grant does not imply a certain amount of control by Government."

~~To answer to this it has been noted~~ "In the Inam Register the village is treated as personal and not Devadaya, but in Government Order No.4035/200 dated 1st September 1882 it is stated that the village has been registered in the name of the temple as Devadaya." The question was not sifted further. The circumstances under which this village was first confirmed in the name of the temple and then transferred to the name of Mr.B.V.Venkatavaradiengar have been set forth in paras 1 to 5 of the note in the above file and the Inam Register attached thereto. ~~There~~ it will be seen that on the contents

of Mr. B. K. Venkatavaradiengar that the interference of Government regarding the management of the temple funds was not warranted, as the institution was their own and not endowed by Government it has been more than once observed that the village was assigned by the former owner (Mr. Thimmapparaj Urs) to the family of Mr. B.K. Venkatavardiengar in trust for the support and maintenance of the temple and it was obviously necessary in permitting the alienation of the village, an assignment of its equivalent value in money for the benefit of the temple should be provided in a formal trust deed. The money value not having been paid as stated by Mr. B. V. Krishniengar himself, the intermediary circumstance of the transfer of the village to the name of Mr. B. K. Venkataverado Iyengar did not alter the situation.

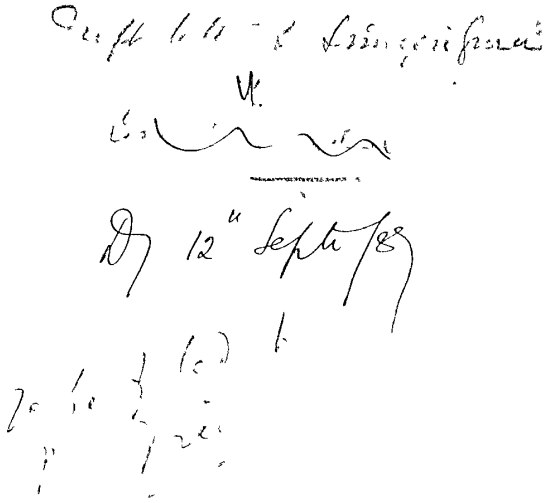
In 1909 ~~a writ in the file pertaining to the~~ application ~~of the manager and~~ Dharmakarta Mr. B. G. Kesava Iyengar for the

acceptance of a deposit of Rs.6000/- ~~at the favourable rate of 4% interest~~ for the bene. fit of the temple under the charitable endow ment rules of 1908 ~~the~~ 1st Councillor Mr. K. P. Puttanna Chetty was not in favour of accepting the deposit on the score that the institution to be benefited was a private one over which Government or the Muzrai Depart ment has no control However Government ordered the acceptance of a deposit to the extent of Rs 25 000/ the maigeer being required to maintain regular accounts, make them available for inspection by Government Officers and also submit to Government an annual report on the affairs of the temple with an abstract of accounts. No such re seems to have been received till now no institution inspected by Govt. Officer to see whether regular accounts are maintained. Under the present circ Mr. B G Keregiercar and his com Gemudechar the institution and the trustees attached thereto a

And the file contains discussion - on the Council the Govt. may exercise over the affairs after institution

Request the DB Comr. to inform whether any accounts have been furnished this year manager upto now

[illegible]



Draft

[illegible]

[illegible]

[illegible]

[illegible]

1752/273 [illegible]

[illegible]

By order

Chief Secretary

Copy sent to Sringeri Guru with Diwan's letter
dt 13th September 1809

GOVERNMENT OF MYSORE

2 13

Read:

Chief Commrs Pro: No 1752/273
dated 22d Augt 1887

Order. No 4850-58/120 dt Mysore 12th Septr 1887.

Upon the complaint of one Nagappeah of Ranjangode that he had been refused admission into the Ranjangode Temple on the ground of having been Excommunicated by the authorities of the Sringeri Matt, Enquiry was made in August 1876 as to whether Govt. Officials helped to enforce such order of Excommunication by prohibiting the Excommunicated person from entering temples and Chatrams. The replies received shewed that, by an order dated 10th August 1872, issued by the late Commissioner

of the Ashtagram Dwn.,
the servants of temples
managed by Govt were
declared to be bound to
respect and enforce an
order of excommunication
if by it an individual
was prohibited from entering
any temple.

2. By Proceedings No 1752/273
dated 22nd August 1877,
the late Chief Commr. thereupon directed
that sentences of excommu-
nication might be enforced
by the Gurus or temple servants
at their own risk, and that,
in any action brought by
the aggrieved party, the
Gurus or the servants of
the temple would have to
defend themselves without
pleading that they acted
under the orders of Govt.

At the same time, it was left to the discretion of the temple servants to either carry out, or refuse to enforce an order of the Guru in such matters.

3. The orders above quoted have, during the past several years, been the subject of complaint from large sections of the com-munity, as well as from the subordinate servants of Muzrai institutions. The former apprehend a serious deterioration of institutions under Govt management, while the latter regard that an undue responsibility is thrown upon them. The endeavour on the part of Muzrai officers to avoid responsibility in the matter has often led to the admission of persons [illegible]

and to the consequent abandonment of temples and Chattrams by the Communities for whose benefit they are intended, until the performance of the necessary purification ceremonies.

4. After a full consideration of the subject, His Highness' Govt have come to the conclusion that to leave the small underpaid Muzrai servants to exercise their own discretion and to accept the risk as to whether or not they should enforce decrees of Excommunication by refusing admission to Excommunicated persons into Temples and Chatrams is a virtual shirking of the responsibility which rests upon the Govt by reason of its being the

Manager

Manager of such institutions
It is doubtless the duty
of the Govt to so manage
these institutions as not to
destroy or reduce their
usefulness to the commu-
-nity for whose benefit
they are intended. Under
such circumstances, the
Govt resolve to withdraw
the orders of 22d August
1877 above quoted, and
to direct that the "manual"
which existed previous to
the issue of those orders
be followed in future, that
is to say, when, under a
sentence of excommuni-
-cation passed after due
enquiry by the Guru himself,
any person is declared
to be not in caste by
reason of the alleged violation
of recognized rules of
caste, and when such
sentence expressly dec-

him to be unfit to enter temples, the Murzarai Officers and Servants shall enforce the sentence of Excommunication, by refusing the admission of the Excommunicated person into Temples underGovt management, and shall also prevent his associating with other Brahmins at the Govt Brahmin Chatrams.

5 Canarese Copies of a Circular order on the subject are herewith sent for distribution to all Murzarai Officers.

Sd/-

Chief Secy

To The Dy Comrs of Districts

" " " " "

Copy to Asst Surgeon Madl.

1
In 98

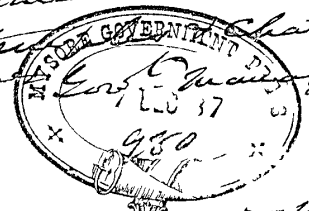
Excommunication

Dated 12 September 187

No. 4850-58
120

M Thorp

Directing that ~~those~~ hungry officers & servants shall enforce the sentence of excommunication passed by the Guru himself, by refusing the administering excommunicated persons into their ~~Chattrams~~ under their Gurus judgment



Dasaradhi
To Capt

Read:-
C. C's Pro: No 1752 dated 22nd
August 1877. 273

Order.

Upon the complaint of one Nagappiah of Nanjangode that he had been refused admission into the Nanjangode Temple on the ground of having been excommunicated by the authorities of the Srngeri Matt, Enquiry was made in August 1876, as to whether Govt. Officials helped to enforce such orders of Excommuni-cation by prohibiting the Excommunicated persons from entering temples and Chatrams. The replies received shewed that no such Official interference was ever Exercised but that by an order dated 10th August 1872, [illegible]

the late Commissioner of the Ashtagram Division, the servants of Temples managed by Govt. were declared to be bound to respect and enforce an order of excommunication if by it an individual was prohibited from entering any temple.

2 By Proceedings No 1752/273 dated 2nd August 1877, the late Chief Commr thereupon directed that sentences of excommunication might be enforced by the gurus or temple servants at their own risk, and that, in any action brought by the aggrieved party, the Guru or the servants of the temples would have to defend themselves without pleading that they acted under the orders of Govt. In

time; it was left to the discretion of the temple servants to either carry out or refuse to enforce an order of the Govt in such matters.

3. The orders above quoted have, during the past several years, been the subject of complaint from large sections of the Community, as well as from the subordinate servants of Muzrai institutions. The former apprehend a serious deterioration of institutions under Govt. management, while the latter regard that an undue responsibility is thrown upon them, and their endeavour to avoid this responsibility has resulted in the free admission into temples even of excommunicated persons who have been declared to be outcasts

and the consequent
abandonment of temples & Chattrams
by the Communities for
whose benefit they are
intended.

4. After a full consideration
of the subject, H. H's Govt. have come to the conclusion
~~to come to the conclusion~~ that to leave the small underpaid Murrai servants to
~~that~~ resolve to withdraw exercise their own discretion and to accept the risk as to whether or not they should enforce decrees of Excommunication by refusing admission to Excommunicated persons into Temples and Chatrams is a virtual shirking of the responsibility which rests upon the Govt by reason of its being the manager of such institutions. It is doubtless the duty of the Govt to so manage these institutions as not to destroy or reduce their usefulness to the community for whose benefit they are intended. Under such circumstances the Govt
the orders of above quoted, and to direct
that the "Manual" which
Existed previous to the issue
of those orders be followed
in future; that is to say,
when, upon due enquiry
by the Head of a Matt and
under a sentence of Excommunication passed by
the Guru himself, any
person is declared to be
an outcast by reason
of specified violation of
the rules of caste, and
when such sentence expressly prohibits
him from entering Temples

and

Mr Mayor Brian & Servants

And Chatterjees, the Servants of such Substitutions will be bound to enforce the sentence of Excommunication

Canarese copies of a Circular order ~~addressed to all Archds~~ on the subject are herewith sent for distribution to all Magistrate Officers

Chief Secy

To Dy Comrs of Districts

Copy to the Agent, Sirsi

12/9/17

Telecommunications

Dated 12th September 1987

No 4850-88
Civ. 120

ಹುಲಿಯಾಗಿದ್ದ ಪಾಂಡ್ಯ ಮತ್ತೆ ಅರಸನಾದ

ಕಾಲ್ಯ ಅಂಬಲಿದಾರನಿಗೆ ಹೆಚ್ಚಿನ ಕೆಲಸವನ್ನು ಕೊಡಲಾರಂಭಿಸಿದ

ಅದಾಗ

ಪಾಂಡ್ಯ ನಲ್ಲಿಗೆ ಸಚಿವರನ್ನು

ನೆನಪಾಯಿತೆಲ್ಲ ಸಿಂಹಾಸನಕ್ಕೆ ಬಂದ ಕಾಲದಿಂದ ಇಲ್ಲಿಯವರೆಗೆ ಮಾಡಿದ ಕೆಲಸಗಳು ಒಂದೊಂದಾಗಿ ಬಿಡಿಸಿ ಬಿಡಿಸಿ ನೋಡಿದ ಅವನಿಗೆ ಅವನ ಮೇಲೆ ಅಸಹ್ಯ ಹುಟ್ಟಿತು. ಅಯ್ಯೋ ಎಂಥ ಕೆಲಸ ಮಾಡಿದೆ ನಾನು ಎಂದು ಪಶ್ಚಾತ್ತಾಪ ಪಟ್ಟ. ಅಂಬಲಿದಾರನ ಮೇಲೆ ಅಪಾರ ಕೋಪ ಬಂದಿತು. ಅವನನ್ನು ಕರೆಸಿ ಅವನ ಕೈಕಾಲುಗಳನ್ನು ಕತ್ತರಿಸಿ ಹಾಕಿ ಎಂದು ಆಜ್ಞೆ ಮಾಡಿದ. ಅಂಬಲಿದಾರನ ಕೈಕಾಲುಗಳನ್ನು ಕತ್ತರಿಸಿ ಹಾಕಿದರು. ಅವನು ಅಲ್ಲಿಯೇ ಬಿದ್ದು ಒದ್ದಾಡಿ ಸತ್ತ. ಅವನ ಹೆಂಡತಿ ಮಕ್ಕಳು ಅಳುತ್ತಾ ಅವನ ಶವವನ್ನು ಎತ್ತಿಕೊಂಡು ಹೋದರು. ಅಂಬಲಿದಾರ

ಕಲಿಗಳು ಬಲಿಯಲಿ ಅಲ್ಲಿಗೆ ಬಳಿಯಲ್ಲಿ

ಕೈಯಲ್ಲಿ ಬಂದವನ ಕೊಂದು ಬಿಡುವವನೆಂದು ಕಳಿಂಗರಾಜನಲ್ಲಿಗೆ ಬಂದನವನ

ಬಲುಹಿನಲ್ಲಿ ಅಳಿಯನಾಗಿ ಬಿಟ್ಟ ಕಳಿಂಗರಾಜ ಬಳಿಯಲ್ಲಿ

ಬಳಿಕ ಬಂದ ಅಳಿಯನಿಗೆ ಬಹುಮಾನವ ಕೊಟ್ಟು ಕಳಿಂಗರಾಜನು ಕಳುಹಿಸಿದನು

ಬಿಳಿಯ ಬಟ್ಟೆ ಬಿಚಿನಗಳನ್ನು ಕೊಟ್ಟು ಕಳಿಂಗರಾಜನು ಕಳುಹಿಸಿದನು

ಕಳಿಂಗರಾಜನ ಬಲುಹಿನಲ್ಲಿ ಅಳಿಯನಾಗಿ ಬಿಟ್ಟ

ಬಿಳಿಯ ಬಟ್ಟೆ ಬಿಚಿನಗಳನ್ನು ಕೊಟ್ಟು ಕಳಿಂಗರಾಜನು ಕಳುಹಿಸಿದನು

ಕಳಿಂಗರಾಜನ ಬಲುಹಿನಲ್ಲಿ ಅಳಿಯನಾಗಿ ಬಿಟ್ಟ

పూర్వదల్లి మొళిదకారణాందదే యుం దొం
భత్తెం బకారణాలు శ్రీవనే ప్రొం యుష్టి త్తత్తై
అధికారిలి ఇరువను - ఆ దొంభత్తగళు అనే
కవిధగళు = ఆవిభేయవి దేస్థం చుమొళిద్రొం
నై - పురుభనినే - నొం చుత్రొంధమొంభిగళ్తెం
బళిత్తగళు చురూరు - చుమొంభేయుంత
రగళు - అవగళిందదొలిదన్నిలిసు - అ
లిపొలిత్త - చుమొంపొలిత్త - ఉసుపొలిత్త -
ఉపపొలితరేగళల్లి ప్రవర్తిసుత్తారే - ధ్రొం
లిబ్రుంమొళర - సంతరత్త కారణా - ఉపొత్రీక
రణా - చులావవం - ప్రకీర్ణాధనగళల్లి యుూ
ప్రవర్తిసువగు - తాంయి - చుగళు - అత్తె - సెుమె.
న్నెవరం పెలుంచుగచు - అలిపొలితరేచు - ధ్రొం
మ్నాణాపుంచె - చుధ్యవం - రుడి యుువదు -
బ్రుమ్మనొరబిక్షవం కొడి యుువదు - గురువి
రవొం దేలి యురైెబువదు - న్నెచుచుమొంచొంచొం
గళు - న్నీరా లొంరసవొం వాసచుూన్నెదొం
తర - యజ్ఞదల్లరువడ్డే త్రి యుువైశ్యరుగ్గ -
రజపుత్రులె - సేనిభిగళు - అంత్రి సొంత్రదల్లి చుం
దిన్నె దవళు - తళి యుదిరువగర్భగొం తాంతనిబిద్ద
వ - న్నెవరం పొందరే బ్రుమ్మనొం త్యజిసవు -
నాల్కేద్య దల్లి సుళ్ళిద్దు - న్నెమొంతరం రెల్లుగ్గవిరే

౨౯

ఇప్పు - సురాపానస మునభ్యు - బ్రాహ్మ
ణార భూమియందు - కది యువదిటి - స్వ
ణాస్త్రె యందస ము - లంచెనెస పెనూదరరు.
లాయులరంచె - సొందర మూమ. మూమ - అ
రసు - ఇవర బ్రాహ్మణె మునె ప్పు నిరు దార
నమనస మూనప్పు - హనెయు - సొరత్రె - బ్రహ్మ
లాయు. వెన్న్లాయు - మిత్రెనపెందలి. ప్పు
రెూ హింలొన పెందలి - వెద పెం భద వన పెం
దలి - విద్యాసలు - కర్ల - జూలవారు ఉక్కువ.
త్రిత్రయందు - ఉనన - పెంగిలి ఇవరం
పెండి దరూనురుదార నుసన - సమువె
లక్ష లం నేరు - స్త్రి పాలె కరు - లక్ష నెనూ త్ర దల
పొ ప్పి దవ కరు - విరక్త కరు - వజ్రా
లి యందవకరు. వెనెరి యందిరవ రకరు - రజ
స్ప ల - మూనరక్త సూ మెనెర్వ వకరు - బ్బ
రింవలక్ష నెనె యందల్లి ఇదల్ల ప్పి వకరు.
ఇవరం పెండి దర - లసు పాలెన - మువ్వా
లరదింలె ఇ[illegible]దము - ౧ మునసప్పు పెంకి
ప్రరు - నెనూప్పెల్ల్లె - లయాన్న రిని సర్వ సూక్ష్మి
సువదరు - పరస్త్రి నసన - లక్ష్మి సూరు వదరు -
సురప్పు - లాయు - లంచె - తెద. పొపానస - పొరా
యందా - లన్న క్ష బిట్టు మనదితె - లక్ష బిట్టు లా
యుగన మనదితె - లవరప్పు రి సూర్య దారస - లవరప్పురి

శూపో లొంయో త్య - వుచి నె ఇల్లు వళ్ళం వెలుంచు
వదుచే - బ్రిచ్చి ఛ్ఛే వళ - ఇయు వు విల్లు బిళ్ళు చదు
నై శె - తొంపు - వొండి లి - చుళ్ళ ళు . ఇవరం చూం
రు వి శె - కర్ణ హోళ గా శిరు వదు . బుంధు గళ్ళం
బి డ్డు వదు - గుంబళ్ళ బిందు విద్యలు లుంచూం
ళ్ళు వదు - గుంబళ్ళ కెలు చెల్లు ~~[illegible]~~ శె చే
దువి శె - - చూంరలూం రధ గళ్ళం చూంతు చ
దు - ఇధి వి బూం రణ శె - లుంత్ర గళ్ళం చూండు
వదు - లొంగె - చుద్దు - యొంబ్బ - ఇచరబ్ళ వళ .
శూంశ్వ చూండు చదు . రయో స్వ బ్లై ద - వొం బ
లూం శిరు వచురగళ్ళం స్వ దేశాంతి వెలుడి లుచ
దు - స్వల్ప లుం బ్లు ళ చూం గి లుయె శె లగ చూండు
ళ దు - అళా స్త్రీ బ్లుం బ్లు ళ - శ్రీ లూం గి ళ్ళ ఇల్లు
డి రు వి శె . శ్ళు చు - సూం లు శిరళ శ వె ఇరు వ
దు - రా స్థి శ శొం స్త్రీ ద్వి లుగ వెదూం డి ధూం
రణ శె - బ్రూళ్ళ - చెళ్ళు - పళ్ళు గళ్ళం శ డి లుచ
దు - వొండి శెలు డి శ్రీ సంళ చు - వొం గ సరళ్ళు -
ళూం ద్రురళ్ళు - వెళ్ళ ళ్ళ - శ్రీ త్రీ లు రళ్ళు లుం దళె
పు డిసు ళ దు - వెద - బ్రూం ళ్ళు లూం - దె వతె గళ్ళం ళ
డి సు ళ దం బు - రా స్థి శ్రేష్ఠు - ఇచు - లు పు పూం ళ
శ గళ్ళు - బ్రూం ళ్ళు గా లుం దళె - ళు దా బ్ల్ బ్రూం గా -
బి ళ్ళ స్థి శ్రీ లు ళ . పుళ్ళ ళ్ళ స్థి శ్రీ లు ళ - ఇచు - ళూం లి
బ్రం బ్రి శ్రీ శ్రీ ర శ్రీ ళ్ళు - శ్రీ త్రీ - సుర శె - చం బె

ఘ్ంపై-ఆశై-లేరి-ఆదేరు-మాడు-మాచు-ఐమెమ్ము-గ్నశ
శళ్ంపెంచరి-సంశతీశ్రణాడాంప్పి-ఆ
న్నరించద్రుచ్చనం తిశదరు తెళ్ళిరవదు-గాబ్పిం
శ-శాంద్రుపెవె-పుళ్ళిమాంళ్ళిరవదు-గ్నచు-
ఆపాత్రశ్రీరణాపాతాశ శళ్ళి-మాళ్ళి-
ఘ్ంళ్ళి-మ్యాశ్రీ-గ్నిబి శళ్ంపెల్లుచిపె-మాం
డ్రపసంశశ్రీ డ్రుఘ్ంచిచే చాన్రీరవం లించు
వదు-మాంగాళ్ళి-పైంచె-మాచుచ్చ-గ్న వశళ్ం
శ-చి లుచవదు-ఆ ధైర్య-గ్నచు-వచలాంవ
మాపాపి ప శళ్ళి-జాతాంశ్రీగాంగ్రీపాంతి
ళ్ళి-కా వచి ంచలాంచరు ఆశ్రీశ్రీ ంచలాం
చరు-శిలుచుచిళ్ళి ప్రిచ్చిబాంరిశెరెతాశ్లేల
వరు-ఆవశీగాంగ్రీపాంపెంచరు శిచ్చాంశరుపై
ళ్ళి తాశె-పెంళ్ళిల్ల తీచదే గ్నరు వచిల్లుచు
ప్రశ్రీగాంగ్రీపాంప చెంచరు చి ప్రీ శ్రీశ్ర తి లుల్లిపై

ಅತಿಪಾತಕ Athipáthaka

(1) Incest with mother, daughter, mother-in-law, or daughter-in-law

II. ಮಹಾಪಾತಕ Mahápáthaka.

(1) Murder of a Brahmin.

The following acts are tantamount to this offence, viz,

(a) Murder of a Kshatriya or Vaisya engaged in Yagnyas

(b) Murder of a pregnant woman, or a woman in her menses

(c)

(2) Drinking intoxicating liquors.

The following acts are tantamount to this offence, viz,

(a) Giving false evidence

(b) Murder of a friend

(3) Theft of a Brahmin's gold.

The following act is tantamount to this offence, viz,

(a) Encroachment on a Brah- - -

Cont-

(4) Sexual intercourse with the wife of a Guru

The following etc are tantamount to this Offence, viz:—

(a) Intercourse with the wife of an uncle, father, mother, father-in-law, paternal uncle, or the King, step-mother friend, preceptor of Vedas, or of a man of Education, good family and religious inclinations.

III ಅನುಪಾತಕ. Anupátaka

(1) Sexual intercourse with sisters, friends, girls born in the same Gothra, a woman who has renounced the world, a woman of good caste, a girl who has not attained puberty, a woman in her menses, or a woman who has been left under one's protection

IV ಉಪಪಾತಕಗಳು - Upapátáka

(1) Killing a Cow

(2) Administering sacred rites to ineligible persons.

(3). Unlawful intercourse with other than one's own wife.

(4). Offering one's self for sale.

(5) Discarding Guru, father, mother, Vedas, religious ceremonies, ಶಿವ ದೇವರ, ದೇವತೆ

(6) Marrying before the marriage of elder brothers.

(7) Giving away the bride at such marriage

(8) Acting the priests' part at such marriage

(9) Intercourse with an unmarried girl

(10) Living on interest

(11) Selling away tanthi, Toper, wife & children

(12) In difference to religious ceremonies.

(13) Discarding relations.

(14). ~~Living~~ Receiving payment for teaching

(15) Paying for Education

(16). Selling prohibited articles.

(17) Seeking after hidden treasure

(18) Witchcraft.

(19) ~~Living~~ Trading in medicine & women

(20) Cutting living trees for fuel

(21) Doing things with a selfish [illegible]

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(22) Eating contrary to the Sastras.
(23) Omitting to maintain ಅಗ್ನಿ according to Sastras.
(24) Theft
(25) Omission to discharge debts.
(26). Enquiry into Atheistic doctrines
(27) [redacted]
Being a dramatis personæ
(28) Theft of grain, silver and cattle.
(29). Intercourse with a drunkard woman [redacted]
(30) Injury to women, Sudras, Vaishyas and Kshatriyas
(31) Upholding atheistic principles.

V ಪಾಪಕರ್ಮಗಳು.

(1) Annoying a Brahmin
(2) Smelling of intoxicating liquor.
(3) ಪರಸ್ತ್ರೀಗಮನ.
(4) Pedomy

VI ಪಶುಹಿಂಸೆಗಳು.

(1) Killing of a donkey, horse, camel, deer, elephant, sheep, goat, fish, snake, buffalo

VII ಅನ್ಯಾಯಕರ್ಮಗಳು.

(1) Receiving money from ineligible persons
(2) Trading.

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(3) Service under a Sudra.

(4) Uttering falsehoods -

VIII. పులందేశాపరాధములు

(1) Killing of insects, animals & birds

(2). Eating articles brought with intoxicating liquors.

(3). Theft of fruits, flowers and firewood

(4). Cowardice.

IX. ఆవశ్యకాపరాధము.

(1). Emission of seminal fluid in a bachelor.

X. వ్యభిచారాపరాధము

All other offences not specified above